~~10 books~~ 9 books 123

William Powdy his Books 1 1/2 11.

AN ABSTRACT OF THE Lives, Precepts, and Sayings, OF THE Ancient Fathers,

WHICH

Immediately ſucceeded *Chriſt*, and his *Apoſtles*.

Faithfully Collected, and Publiſhed; as well for Inſtruction and Admoniſhion to all people: as for the Encouragement of all ſuch as Suffer for the Teſtimony of Truth, and a Good Conſcience.

By a Fellow Sufferer with them, *J. W.*

LONDON,
Printed for *Thomas Howkins*, in *George-yard*, in *Lombard-Street*, 1684.

Sarah Powdy

William Dowdy owneth this
Booke

AN ABSTRACT, OF THE Lives, Precepts, and Saying, of the Ancient Fathers, &c.

I. *Gnatius*, (who ſaw Chriſt in the Fleſh, and alſo, after his Reſurrection, being Twelve years old at his Crucifixion; and is ſuppoſed to be one of thoſe Little Ones, which Chriſt took and ſet in the midſt of them to teach his Diſciples *Humility*.) He was Paſtor of the Church at *Antioch*, next after the Apoſtle *Peter*, and Suffered Martyrdom for the *Chriſtian Faith*, under *Trajan* the Emperor; *Anno Chriſt.* III. being torn to pieces by Wild Beaſts, at *Rome*; for Refuſing, to *Sacrifice to Idols*: ſaying, after his Apprehenſion, *Now do I begin to be a Diſciple of Chriſt, I weigh or Regard, neither things Viſible, or Inviſible, ſo I may win Chriſt: Let Fire, Croſs, breaking of my Bones, quartering of my Members, cruſhing my Body, and all the Torments that Man, or the Devil can Invent, fall upon me, ſo I may Injoy my Lord Jeſus Chriſt*, &c. His uſual ſaying was, *My Love is Crucified:* meaning either Chriſt or his Affections to the World; he uſed to ſay, *That there is nothing better, than the Peace of a good Conſcience. That Good, and Wicked men, are like true, and counterfeit Money; the one ſeems to be good, and is not, the other ſeems and is good. Other Graces are but parts of a Chriſtians Armour, as the Shield*

of Faith, the Sword of the Spirit, &c. but Patience is the Panoply, or whole Armour of the Man of God; the Enemy foyls us without it, but, we foyl him by it. Grace flowing from the bleſſed Spirit of God, makes the Soul like a Fountain, whoſe Water is pure, wholſome and clear; for Grace beautifies, cleanſeth, and ſo ſaveth the whole Man. He Writ many *Epiſtles.*

II. *Polycarpus*, who was Diſciple to St. *John*, and Biſhop of *Smyrna*; being taken, and brought into the *Theatre*, the Pro-Conſul urged him, to Blaſpheme, and defie Chriſt; he ſaid, Fourſcore and ſix years have I ſerved Chriſt, neither hath he ever offended me in any thing, and how then can I Revile my Lord and King, that hath thus kept me; and when the Pro-Conſul urged him to Swear, he refuſed, ſaying, I am a Chriſtian: ſaying likewiſe, We are Commanded of God, to give unto Governors, and Powers, whom he hath Ordained, the Honour and Obedience, which is due unto them, and not hurtful unto us. He was Burned at a Stake in *Smyrna* for the *Faith of Chriſt*; (as he fore ſaw in a Viſion,) being Repleniſhed from Above; inſomuch, that the Fire refuſed to take hold of him: they ran him through with a Spear, ſo quenching the Fire, and Sealing his Teſtimony with his Blood: (A faithful, and conſtant Witneſs to the Truth. *Anno Chriſt.* 170. He differed with *Anicetus* Biſhop of *Rome*, about the keeping of *Eaſter*, and other trivial things; by which they weakned one another: This I do not mention to Reflect upon either; believing, as one ſaith, There was much good in them both: but as a Caution to others, to beware of ſuch things, and according to the Apoſtles Doctrine to *Love one another.*

III. *Dionyſius* the *Areopagite*, Born at *Athens*, where he was Converted by St. *Paul*, when he Preached there: as mentioned *Acts* the 17. Where he alſo Preached himſelf, and afterwards went into *France* to Preach the Goſpel, where he was Apprehended at *Paris*, and after divers Torments, Beheaded; for *Refuſing to deny Chriſt*: ſaying, Come Life, come Death I will Worſhip none but the God of Heaven, and Earth. He, uſed to ſay, That he deſired theſe Two things of God; Firſt, That he might know the *Truth* himſelf: And Secondly, That he might Preach it as he ought unto others. He ſuffered Martyrdom under *Adrian*: *Anno Chriſti* 96.

IV. *Juſtin Martyr*, (ſo called of his Martyrdome;) Born at *Neopolis* in *Paleſtine*, at firſt a *Philoſopher*, but being Converted, by the Chriſtians Sufferings, he became a Couragious Defender of the Truth againſt its oppoſers; for which he was much hated by the *Heathen Philoſophers*, falſly ſo called, who procured his Death, as he fore-told; ſuffering Martyrdom for the *Faith*, being Beheaded under *Verus*, or *Adrian* the Emperors; *Anno* 189. (Saying, that Perſecutors could kill, but could not hurt. He uſed to ſay, That which the Soul is in the Body, that are Chriſtians

ans in the World; for as the Soul is in, but not of the Body: so Christians are in, but not of the World. Also, it is best of all, not to Sin; and next to that, to amend upon the Punishment. Again, that it is the greatest slavery in the World, to be subject to ones own Passions. He wrote Apologies for the Christians, taxing their Persecutors for Injustice, and Cruelty in Condemning them unheard, and without Cause; which moved *Antoninus Pius* to favor the Christians.

V. *Irenæus*, (which signifies, *A lover of Peace*, his nature answering to his name:) Born in *Asia*, of *Greek* Parents, and afterwards Bishop of *Lyons* in *France*, where he suffered Martyrdom, with many others, for the *Christian Profession*, in the Fifth Persecution under *Severus*; being carryed between Two Hills, and put to their choice, to go either to a Cross on one hand and Dye, or to an Idol on the other and Live? but they chosing the Cross, was all put to Death, *Anno* 182. *Irenæus* being Sixty, or as some say, Ninety Years of Age: He used to compare the *Hereticks* and *Schismaticks* of his time, to *Esop's* Dog, That lost the Substance of Religion whil'st they gaped too earnestly after the Shadow. Considering the Vanity of all Earthly things, he said, What profit is there in that Honour which is so short lived, as that perchance it was not Yesterday, neither will be to Morrow; and such men as labour so much for it, are but like Froth, which though it be uppermost, yet is unprofitablest. He sharply reproved *Victor*, Bishop of *Rome*, for Excommunicating all the *Eastern* Bishops for differing from him about the keeping of *Easter*. Miracles, and the Gift of Prophecying, continued in his time.

VI. *Tertullian*, an *African*, Born at *Carthage*; a Man of great Learning, and well known in the Civil Law; after his Conversion, said, I now perceive, that we are not Born, but Made Christians. His usual Sayings were, If thou beest backward in thoughts of Repentance, be forward in the thoughts of Hell, the burning Flames whereof, onely the Tears of a Penitent Eye can Extinguish. If the Devils, without Christ's leave had no Power over the *Gadarens* Swine, much less have they Power over God's own Sheep. We should not try Mens Faith, by their Persons; but their Persons, by their Faith. It's in vain to come to the God of Peace, without Peace; or to pray for the Remission of our own Sins, without forgiving others: we must not come to make an Atonement with God, at his Altar, before we have made Atonement with our Brother in our Hearts, *&c.* He wrote many excellent things, especially, his Apologie in Defence of the Christians; clearing them of the Accusations laid to their Charge: and shewing, the more they were cut down, the more they encreased; the Blood of the Christians proving the Seed of the *Church*: which diswaded the Emperor *Severus* from Persecuting them. It is Reported, that at last through emulation, or strife between

him;

him, and the *Roman* Clergy: he fell into the Error of *Montanus*; but it is not probable: however, Let him that ſtandeth, take heed leſt he fall. He flouriſhed under *Severus*, and dyed in Peace; *Anno Chriſti* 202. Aged 63.

VII. *Clemens Alexandrinus* Flouriſhed about the Year of Chriſt, 196. Though his Country, Parentage and Education is uncertain, ſome think, he was Born at *Athens*, and lived at *Alexandria* whence he was ſo called: He uſed to ſay, That ſuch as adorn themſelves with Gold, and think themſelves bettered thereby, are worſe than Gold, and not Lords of it; as all that have it, ought to be: out of the depth, and bowels of the Earth, hath God diſcovered, and ſhewed Gold unto men; and they have made it the occaſion of all Miſchief and Wickedneſs: Gold to many men is much dearer, than their Faith and Honeſty, and the love of it makes many ſo Covetous, as if they were to live here for ever: Avarice is not the Vice of Gold, but of Men which uſe it wickedly. He complained, of the want of Zeal, and Power of Godlineſs in his time. The time, and manner of his Death is alſo uncertain.

VIII. *Origen* of *Alexandria*, Born of Chriſtian Parents, *Anno* 189. and Scholar to *Clements*: A Man famous for Piety and Learning, even from his Childhood; the firſt that Writ Commentaries on the Scriptures, and taking them too Literally Erred in many thing He uſed to ſay, That God's Providence hath Ordained all things, for ſome end and purpoſe: he made not Malice, and though he can Reſtrain it, yet he will not; for if Malice were not, Vertue ſhould not have a contrary, and ſo could not ſhine ſo Clear; for the Malice of *Joſephs* Brethren, was the means whereby God brought about many admirable Works of his Providence, as the ſtory ſheweth: He ſuffered great, and grievous Perſecutions, and Afflictions for *Chriſt's ſake*, in the Raign of *Decius*, *viz.* Bands and Torments in his Body; Rackings, with Bars of Iron; Dungeons, with terrible threats of Death, and Burning; and divers other Torments; all which he manfully endured for the *Goſpel ſake*: He had a deſire of Martyrdom from his Infancy, and would have Suffered with his Father at Seventeen Years old, had he not been Reſtrained; he uſed much to encourage ſuch as was to Suffer; whereby he often brought himſelf into danger, ſometimes hardly eſcaping: at length, going to encourage and ſtrengthen ſome that was carried to an *Idol Temple* to Sacrifice, they caught hold of him, and induced him to Sacrifice; ſo that through fear, he conſented, and ſo fell from the Faith, of which, he afterwards made Great: and doleful Lamentation, and through deep Contrition, was again Reſtored; and at laſt, dyed in Peace: under *Gallus* and *Volusian*, *Anno* 220. Aged 69. It is ſaid of him, That as he Taught, ſo he Lived; and as he Lived ſo he Taught.

IX.

IX. *Cyprian*, an *African* born at *Carthage*, and afterwards Bishop thereof, wherein he behaved himself as a good Example of Humility to others; and foresaw in a Vision the approaching Persecution of the Christians, and that their unfaithfulness was the fore-runner thereof, which soon after followed. In which Persecution he was apprehended, and Sentenced to be Beheaded for refusing to Sacrifice, which he chearfully yielded to, suffering Martyrdom for the Faith of Christ under *Valerian* and *Gallien*, *Anno* 259. He had many excellent Sayings, whereof these are some, Let not that sleep in thy Treasury that may be profitable to the Poor; he that gives an Alms to the Poor, offers a sweet smelling sacrifice to God. That which a man must necessarily sometime part with, it's wisdom for him to distribute it, so that God may everlastingly reward him. Women that pride themselves in putting on Silk and Purple, cannot lightly put on the Lord Jesus Christ. They which colour their Locks with Yellow and Red, begin betimes to prognosticate of what colour their hair shall be in Hell; they which love to paint themselves in this world otherwise than God Created them, may justly fear that at the Resurrection their Creator will not know them. —All injury of evils present is to be neglected for the hope of good things to come. To set out vertue in words, and by Deeds to destroy the same, is nothing worth.——And in another Book he mentions twelve absurdities in the life of Man, *viz.* A wise man without good Works, An old man without Religion, A young man without obedience, A rich man without Alms, A woman without shamefaceness, A Guide without vertue, A contentious Christian, A poor man that is proud, A King that is unjust, A Bishop that is negligent, People without Discipline, and Subjects without Law. He was much addicted to Reading, especially *Tertullian*, saying, when he called for him, Give me my Master.

X. *Arnobius* of *Sicca* in *Africa* used to say, that Persecution brings Death in one hand and Life in the other, for while it kills the body, it crowns the Soul; He flourished under *Diocletian* between the year 300 and 330.

XI. *Eusebius* Bishop of *Cæsarea* in *Palestina*, who was very studious in the holy Scriptures, and with *Pamphilus* a diligent searcher of the Divine Library, he refused to leave the little Bishoprick of *Cæsarea* for the great one of *Antioch*, for which *Constantine* the Emperour commended him, and used to say that he was worthy to be Bishop not of one City only but of the whole World, for his familiarity with *Pamphilus* the Martyr; he was called *Eusebius Pamphilus* he used to say, that *Moses* wrote the old Law in dead Tables of Stone, but Christ did write the perfect documents of the New Testament in Living Souls. He wrote the Ecclesiastical History of the first Three Hundred years from Christ to *Constantine*,

tine, and divers other Books. He was Reputed an *Arian* by some, but it was not really so, for he profest (saith *Scultetus*) the Eternity of Christ, though his Co-equality with the Father he did not absolutely believe; He flourished under *Constantine* the Great, and died 340.

XII. *Lactantius* an *Italian* by birth, and Schollar to *Arnobius*, used to say, That Godliness alwaies enriches the possessor; he flourished under *Diocletian*, (being preserved in the Persecutions) *Anno* 300.

XIII. *Athanasius* born at *Alexandria* in *Egypt*, and after *Alexander* Bishop thereof, but being much envied for his uprightness; he suffered great persecutions and reproaches by the *Arians*, under *Constantius*. In the midst of his troubles he used to say, Though an Army should encamp about me, yet would I not fear. After many banishments and sufferings many waies, being preserved in many dangers, he at last (notwithstanding all their envy) returned, and died in peace in his own City, *Anno Chr.* 375. It's said he stood firm against all the world.

XIV. *Hilary* Bishop of *Poictiers* in *France*, nobly descended and of excellent Gifts, flourished *Anno Christi* 355. and died in peace under *Valentinian* and *Valence*.

XV. *Cyrill* Bishop of *Jerusalem*, at first an *Arian*, but after his Reformation constant in the Faith, used to say, Some come to the Church to see Fashions, others to meet their Friends, yet it's better to come so than not at all: In the mean time the Net is cast out, and they which intended nothing less are drawn into Christ, who catches them not to destroy them, but that being dead he may bring them to Life Eternal; he died *Anno Chr.* 365.

XVI. *Ephrem Syrus* born in *Nisilea*, of a Holy life and Charitable Disposion, used to say that the resolute traveller knows that his Journey is long and the way dirty; yet goes on in hope to come to his House. So let a Christian (though the way to Heaven be narrow, though it be set with Troubles and Persecutions) yet let him go on till he hath finished his Course with joy, for Heaven is his home: And again, he that feasts his Body, and starves his Soul, is like him that feasts his Slave, and starves his Wife. He died under *Valens*. *Anno Chr.* 404.

XVII. *Basil* (called the *Great*, from his great parts) born in *Pontus*, afterwards Bishop of *Cesarea* in *Cappadocia*, of a strict and holy life, as many of the Fathers was, used to say, To know thy self is very difficult, for as the eye can see all things but it self, so some can discern all Faults but their own.— And again, Divine Love is a never-failing Treasure, he that hath it is Rich, and he that wanteth it is poor. He was Couragious and Constant in all his Sufferings, under *Valens* the *Arrian* Emperour, using excellent Speeches to his Persecutors. He flourished about the year, 370. and dyed in peace.

XVIII.

XVIII. *Gregory Nazianzen* (so called from the place in *Cappadocia* where he was Bishop) sometime contemporary with *Basil*, used to say, That in a great multitude of people of several Ages and Conditions, who are like a Harp with many strings, it is hard to give every one such a touch in Preaching, as may please all, and offend none. It's said, That what his Doctrine was, such was his Life. He loved Solitude, and had a desire of Martyrdom, yet died in peace, for what we find. He flourished under *Theodosius*, *Anno Chr.* 370.

XIX. *Epiphanius* born in *Palestine*, and Bishop of *Salamine* in *Cyprus*, who flourished, *Anno* 370. much esteemed for Piety and Holyness of Life: of whom it is said, That his Doctrine approved his Life, and his Life defended his Doctrine. He used to say, That he never let his adversary sleep, (not that he disturbed him in his sleep, but) because he agreed with him presently, and would not let the *Sun go down upon his wrath*: Yet there was great Difference between him and *Chrysostom*, about the Books of *Origen*, which did them much hurt. The more is the pity, that such eminent men should bend their strength, in contending one with another. When in his return from *Constantinople* he was sick, nigh unto Death, he called his Friends, and said to them, God bless you, my Children, for *Epiphanius* shall see your faces no more in this life, and so dyed on the Sea, much lamented, aged 115. years.

XX. *Ambrose*, a Prefects son in *France*, first Lieutenant, and then made Bishop of *Millain*, where he ruled with great Authority (too much like a Lordly Bishop) excommunicating *Theodosius* the Emperour, and keeping him out till he submitted. He used to say, When Gold is offered thee, thou usest not to say, I will come again to morrow and take it, but art glad of the present possession; but Salvation being offered to our Souls, few men haste to embrace it: And again, It is not so much to be enquired, how much thou givest, as with what heart. It's not Liberality, when thou tak'st by Oppression from one, and giv'st to another. And again, A clear Conscience should not regard slanderous Speeches, nor think that they have more power to condemn him, than his own Conscience hath to clear him. And again, Death is the burial of all Vices, for it is the Progress and Accomplishment of the full Mortification of all our Earthly Members, wherein that filthy flux of sin is dryed up in an instant: It is a voluntary sacrificing of the whole Man, Soul and Body to the Lord, the greatest and highest Service we can do him upon Earth. He dyed *Anno Chr.* 397.

XXI. *Gregory* sirnamed *Nissen*, from the City where he was Bishop in *Cappadocia*, where he was born, and said to be Brother to *Basil*, Bishop of *Cesarea* aforesaid, though it agrees not with the time they lived in. He compared the Usurer to a man giving water to one in a burn-

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ing Feavor, which doth him no good, but a great deal of mischief; so the Usurer, though he seem for the present to relieve his Brothers want, yet afterwards he doth greatly torment him. He gave this Character of an Usurer, He loves no Labour but a sedentary Life, the Pen is his Plough, Parchment his Field, Ink his seed, time is the Rain to ripen his greedy Desires, his Sickle is calling in of Forfeitures, his House the Barn where he winnows the Fortunes of his Clients: He follows his Debtors as Eagles and Vultures do Armies, to prey upon the dead Corps. And again, Men come to Usurers as Birds to an heap of Corn, they desire the Corn, but are destroyed in the Nets. And again, There is no excuse for Hardheartedness, for where can a rich man cast his Eyes, but he may behold Objects of his Charity? He flourished, *Anno Chr.* 480. and dyed under *Valentinian*.

XXII. *Theodoret* (which signifies *the Gift of God*) was born at *Antioch*, and Bishop of *Cyrus*, (who wrote, in like manner as *Socrates* did, the Ecclesiastical History after *Eusebius*) he used to say, That the Delights of the Soul are, To know her Maker, to consider his Works, and to know her own Estate. He flourished, *Anno Chr.* 420. and dyed under *Theodosius junior*.

XXIII. *Hierom* (commonly called St. *Jerome*) born at *Seridon* in the Confines of *Dalmatia* and *Panonia*, *Anno Chr.* 331. of godly Parents, who educated him after the best manner, as he grew in years he travelled into divers Countries, getting acquaintance with the Chiefest men then in being, and went through many Difficulties and Troubles from the adverse party, for the Truths sake. He used this excellent Saying, If my Father stood weeping on his knees before me, and my Mother hanging on my neck behind me, and all my Brethren and Sisters, Children and Kinsfolks, howling on every side, to retain me in a sinful Life, I would fling my Mother to the ground, run over my Father, despise all my Kindred, and tread them under my feet, that I might run to Christ.——He used to say, Dead flesh is to be cut off for fear of a Gangren.—And again, You must be a Dove, and a Serpent; one not to do hurt to others, the other not to be hurt by others. And again, That woman is truly Chaste, that hath Liberty and Opportunity to sin, and will not. And again, All Vertues are so linked together, that he that hath one hath all, and he that wants one wants all. Whatever he did, he still thought that Voice was in his ears, *Arise ye dead, and come to judgment*. His usual Prayer was, Lord, let me know my self, that I may the better know thee the Saviour of the World. He translated the Bible out of the Originals into Latine, which goes under his name to this day. He dyed under *Honorius*, *Anno Christi* 422. Aged 91.

XXIV.

24. *John Chryſoſtom*, ſo called of his Golden-ſtile, born at *Antioch* in *Syria*, of the race of the Senators, Diſciple to *Libanius* or *Euſebius* and Biſhop of *Conſtantinople*, a bold and reſolute man, & of free ſpeech, who feared not to tell any their faults to their faces be it King or Queen, whereupon the Empreſs was ſo offended with him that ſhe procured his baniſhment: As he went out of the City he ſaid, none of theſe things trouble me. *The Earth is the Lords and the fulneſs thereof*, &c. He uſed to ſay, as a great ſhower of rain extinguiſheth the force of fire, ſo meditation on Gods Word puts out the fire of Luſt in the Soul, and as a Boat over-laden ſinks, ſo, much Wealth drowns men in perdition, and, A bulwark of Adamant is not more impregnable, than the Love of Bretheren, and, as a Rock though Winds and Waves beat againſt it, is immoveable, ſo, Faith grounded on the Rock Chriſt holds out in all temptations and Spiritual Combats. And the Devils firſt aſſault is violent, reſiſt that, and his ſecond will be weaker, and that being reſiſted, he proves a Coward. He flouriſhed *Anno Ch.* 400. And died in exile according to *Epiphanius*'s deſire, as he dyed on the Sea according to *Chryſoſtom*'s deſire, ſo having their wiſhes one of another, for at their laſt parting, *Epiphanius* told *John Cryſoſtom*, that he hoped he would never die a Biſhop, and *John* told him again that he hoped he would never come a live into his own Contrey, both which came to paſs as is beforeſaid. I only mention it as a caution to all to be ware of ſuch wiſhes one by another, leaſt God ſuffer it to take effect: He was of an Auſtere Life, contemning Riches, and was much beloved in his place. It's ſaid of him that he never told a lye, curſed any, or ſpoke any ſcurrillous matter.

25. *Auguſtine*, by Birth an *African* Born at *Thagaſta* and Biſhop of *Hippo* in *Africa*. In his youthful daies of vitious manners, and erroneous judgment, but after his Converſion of a Godly, Chaſt and Exemplary Life, of whom its written that after his Converſion having Chaſtized himſelf much by Faſting, Watching, *&c.* To overcome his inward corruptions, and finding it ineffectual, as he was meditating what to do, he heard a voice ſaying *In te ſtas & non ſtas*, which he rightly interpreting found that what he had ſtrove to do in his own will and ſtrength was only the work of Gods Grace, *&c.* lamenting himſelf in his confeſſions to God ſaying, I ſought thee without and thou wast within, *&c.* He uſed to ſay, that holy marriage is better than proud Virginity, and again, prayer that is pure and holy, pierceth Heaven, and returns not empty, it's a ſhelter to the Soul, a ſacrifice to God, and a ſcourge to the Devil, and again, there is nothing that more abateth ſin then the frequent meditations of death. He cannot dye ill that liveth well, and ſeldom doth

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he dye well that lived ill, A Christian at home in his house must think himself a stranger, And again, if men want wealth, it is not to be unjustly Gotten. If they have it, they ought by Good Works to lay it up in Heaven, He that hath tasted of the sweetness of divine Love, will not care for temporal sweetness. The Reasonable soul made in the likeness of God, may find much careful distraction, but no full satisfaction, for it being capable of God can be satisfyed with nothing but God, not to be without affliction but to overcome affliction is blessedness, Love is strong as death, for as death kills the body, so love of Eternal life kills Worldy desires and affections, He called ingratitude the Devils sponge, wherewith he wipes out all the favours of the Almighty, He Praised one who when he was sick said, I have not lived so, that I am ashamed to live longer, nor do I fear to dye, having so good a Master to go to, His usual wish was, that Christ when he came might find him either praying or preaching, His prayer was, Lord give first what thou requirest, and then require of me what thou wilt, And, he that prayes well cannot chose but live well, when some upbraided him with the impieties of his former life, look (said he) how much they blame my former faults, by so much the more I commend my Physician. He would not admit any Woman to live in his house, to prevent suspicion and scandal nor speak with any alone to avoid temtptation, He lived mean in apparrel, furniture and dyet, and dyed in peace not long after the *Goths* and *Vandals* broke outof *Spain* and made such havock in *Africa*, (Especially *Manritania* burning of Citys, depopulating Towns and Villages, deflouring Virgins, and filling all places with Rapine and Spoile.) A little before they took *Hippo*, according to his desire, in the third Month of the seige, *Anno Ch.* 430. Aged 76. He made no Will, having nothing to bestow but Books, He wrote many Books of great esteem, especially that, of the City of God, and his Confessions, which have greatly delighted me, having many serious and sensible things in it, He seems to me to be the chiefest of the Fathers, and was certainly a man famous many waies in his day, and I beleive knew the power of God to salvation, yet he held some errors, as *Origen*, and some others also did, which ought to be attributed to that night of darkness that was coming over all, and began in their daies to eclipse the Glory of the Christian Churches, He was called the hammer against hereticks.

26. *Cyril* Bishop of *Alexandria*, by Birth a *Grecian* who flourished *Anno Ch.* 430. He used to say, it's the best way for a Rich man to make the bellies of the poor his barn, to succour the Fatherless and needy, and thereby to lay up treasure in Heaven, that he may be received into ever-

Everlasting Habitations. And, where the Scriptures wants a tongue of expression, we need not lend an ear of attention, we may safely knock at the Council door of Gods Secrets, but if we go further we may be more bold than welcom: And again, the Devil Runs with open mouth upons Gods Children to devour them, they manfully Resist him, he thinks to weaken their Faith, and they by his Assaults are made the stronger, he Fights against them but they get ground upon him and so what he intended for their Destruction, full sore against his Will, makes for their Advantage, he dyed *Anno Christi*, 448.

27. *Petrus Chrysologus* (so called of his great Eloquence) born at *Imola* in *France*, and Bishop of *Ravenna*, used to say, Let not thy Care be to have thy hands full whilst the Poors are empty, for the only way to have full Barns is to have Charitable Hands, And, God had rather men should love him than fear him, to be called father then master, he wins by mercy that he may not punish by justice, if thou wilt be like thy Father, do likewise: And neither in the Flint alone, nor in the Steel alone, any fire is to be seen, nor extracted but by conjunction and collusion, so nor by Faith alone, nor by Good Works alone, is Salvation attained, but by joyning them both together, And as the Clouds darken Heaven, so intemperate banqueting the mind, as the violence of Winds and Waves sinks a ship, so drunkeness and gluttony our Souls and Bodies in the depth of Hell, and vertues separated are anihillated, Equity without Goodness is Severity, and Justice without Piety, is cruelty, *&c.* He lived long, and dyed *Anno Ch.* 500.

28. *Prosper*, Born in *Aquitane* and Bishop of *Rhegium* in *France*, Schollar to *Augustine*, famous for Piety and Learning, he used to say, thou shalt neither hate the man for his vice nor love the vice for the mans sake, And thou boasts of thy Wealth, Honour, Strength, Beauty, *&c.* Consider what thou art by sin, and shalt be in the grave, And thy plumes will fall for every proud man forgets himself. And as the Soul is the life of the Body, so the life of the Soul is God, when the Soul departs the Body dyes, and when God departs the Soul dyes, And those things which God would have searched into are not to be neglected, but those which God would have hidden, are not to be searched into, by the Latter we become unlawfully curious, and by the neglect of the Former damnably ingrateful, And the envious man hath so many tortures, as the envied hath praisers, it's the Justice of envy to kill and torment the envious, And the Life to come is blessed Eternity, and Eternal blessedness, there is certain security, secure Quietness, Quiet Joyfulness, Happy Eternity, Eternal felicity. He dyed in peace, *Anno Ch.* 466.

29. *Fulgentius*, descended of the race of the Senators of the ancient City of *Carthage*, who in his youth forsook the Glory of the World to lead a private Life, and afterwards chosen Bishop of *Ruspa* in *Africa*, he used to say, Christ dyed for Men and Angels, for Men that they might rise from sin, and for Angels that they might not fall into sin. If they go to hell that do not Feed the hungry, Cloath the naked, *&c.* what will become of them that take away Bread from the hungry, Cloaths from the naked, *&c.* If want of Charity be tormented in hell, what will become of the covetous, he suffered much by the *Arians*, even beatings and banishments, and in the midst of his greatest sufferings he used to say, we must suffer more than this for Christ, he dyed in peace (though in troublesome times) *Anno Ch.* 529. Aged 65.

30. *Gregory* the great Born at *Rome* of noble parentage (his Father being a Senator yet most noble for their piety) by some accounted the first Pope, or else the last Bishop thereof he lightly esteemed of his Greatness, saying, that all Earthly Glory was miserable, if the owner of it did seek after the Glory of God, and was very strict in spending his time, saying he was to give account of it to God. On a time seeing some *English* Boys in the Market at *Rome* to be sold he took such a likeing to them that he would have come into *Britian* himself to convert the *English Saxons*, but being prevented he afterwards (when he was Bishop sent *Austin* the Monk into *England* to preach the Gospel (such as it was) there, He used to say, he is poor whose soul is void of Grace, not whose Coffers are empty of mony, *Contented Poverty is true Riches*, and again God is never absent, though the Wicked have him not in their thoughts, where he is not by favour, he is by punishment and terror, He could never read these Words *Son Remember in thy life time thou receivedst good things*, without horrour and astonishment, least having such Honours and dignities as he had, he should be excluded from his portion in Heaven, It is said of him that he was the worst *Roman* Bishop of all that were before him, and the best of all that followed him (still growing worse and worse) He severely reprehended the Bishop of *Constantinople* for desiring to be called Universal, Calling it that name of blasphemy, and yet soon after excepted of it themselves, for *Phocas* killing his Master *Mauritius* to be Emperor, to gratify the Bishop of *Rome* gave him the title of Pope or Universal Bishop over all others. He lived under the Emperor *Mauritius* and dyed the second year of *Phocas*, *Anno Ch.* 605.

31. *Isidoris*, by Birth a *Spaniard* and Bishop of *Sevill*, of great fame for his Life and Learning, He used to say knowledg and a good life are both profitable, yet if both cannot be obtained, a good life is to be sought rather

rather than much knowledg, and,as the Viper is killed by the young ones in her belly, ſo are we betrayed and killed by our own thoughts, nouriſhed in our boſoms, which conſume and poyſon the Soul, all things may be ſhun'd, but a mans own heart, a man cannot run from himſelf, a guilty Conſcience will not forſake him,whereſoever he goes,and he that begins to grow better, let him beware leaſt he grow proud, leaſt vain glory give him a greater overthrow then his former vices. He dyed in the reign of *Heraclius* the Emperor, about the year 675.

32. *Bedæ*, (called venerable) an *Engliſh Saxon* born near the Monaſtry called *Peters* and *Pauls* in *Wyramundas* where he was brought up, he uſed to ſay, he is a ſluggard that would reign with God, and not Labour for God,in the promiſed reward he takes delight,but the Comanded Combats do afright him, And, anger doth Languiſh, by ſuppreſſing, but flames higher by expreſſing, He was Studious and Religious, and it's ſaid a terrour to ſuch as was proud and wicked. He dyed about 735. Aged, 70.

33. *John Damaſcen* born at *Damaſcus* a Learned man flouriſhed under *Leo*, *Anno Ch.* 730. And dyed in peace.

34. *Theophilact* Born in *Conſtantinople*, and afterwards Biſhop of the ſame, uſed to ſay, be not troubled if this man lives in tranquility, and thou in tribulation, God will have it ſo, he puts thee into the Combat, thou muſt therefore ſweat hard before thou comeſt off with Victory, whereas he that comes forward in the World, goes back in Grace, his Eſtate is miſerable that goes laughing to deſtruction, as a fool to the ſtocks for correction, he flouriſhed *Anno Ch.* 880.

35. *Anſelm* born at *Aoſta* or *Anguſta*, at the foot of the *Alps* in *Italy*. afterwards Arch-Biſhop of *Canterbury* about the time of *William Rufus* between whom there was much difference (like as was between *Becket* and *Henry* the Second for adhering to the Pope more then to him) he uſed to ſay, that if he ſhould ſee the ſhame of ſin on the one hand, and the pains of Hell on the other, and muſt of neceſſity chooſe one,he would rather be thruſt into hell without ſin, than go into Heaven with ſin, and again, O hard hap what did man loſe? What did he find? He loſt the bleſſedneſs to which he was made to, and found death to which he was not made. He flouriſhed *Anno Ch.* 1080.

Nicephorus, who flouriſhed *Anno Ch.* 1110. Said God beholds and moderates all our actions, uſing the ſcourge of affliction for our caſtigation, and converſion, and after due correction, ſhews his fatherly affection, to thoſe that truſt in him for Salvation, and Chriſt asked *Peter* three times if he loved him, not for his own information, but that

by,

by his threefold profeſſion he migt help and heal his threefold negation, It is ſaid he was a great light when the World was in great darkneſs by his Life and doctrine illuminating many.

37. *Bernard* Born at *Fountane* in *Burgandie* who contemned Worldly things for Chriſt ſake, ſhuned company, and affected retirement giving himſelf to meditations and lived very ſtrictly for the Love of vertue moderating his youthly affections by abſtinence and rigour to nature in which he was exemplary, perſwading ſome of his brothers to leave the World and go live with him in a monaſtery (which in thoſe days was rather uſed for Religion ſake than an idle life) as they was going they ſaw their Younger Brother at play, to whom the Elder ſaid farewell Brother, we leave you all our Earthly poſſeſſions, to whom he anſwered, you take Heaven and leave me the Earth, this is not Equal, and ſo joyned with them in that courſe of life, living after a very ſtrict and Religious manner, he uſed to ſay ambition is a guilded miſery a ſecret poyſon, a hidden plague, the Ingeneer of deceit, Mother of hipocriſie, the parent of envy, the original of vices, the moth of holineſs, the blinder of hearts, turning medicines into maladies, and remedies into diſeaſes when ever he came to the Church door (ſo called) He uſed to ſay to himſelf ſtay here all my Worldly thoughts & all vanity that I may entertain Heavenly meditations, he was a good and pious man in many things, yet he was blamed for being too jealous and credulous of falſe reports, whereby he many times oppoſed better men than himſelf, he differed from the Church of *Rome*, in many things, Complaining that Popes and Biſhops were the greateſt perſecutors of Chriſt, *&c.* He dyed *Anno Ch.* 1153. Aged 63.

38. *Peter Lombard*, born at *Navaria*, and afterwards Biſhop of *Paris*, uſed to ſay, there can no good dwell in us, that cannot will good, nor can wee perfect good, that cannot deſire good, there are in us evil concupicenſes and deſires, which are the devils weapons, whereby when God forſakes us, he overthrows us, and gives our Souls a deadly wound. God condemns none before he ſins, nor Crowns any before he overcomes, Let none glory in the Gifts of preachers, in that they edifie more by them, for they are not Authors of Grace, but Miniſters, the inſtruction of words is not ſo powerful as the exhortation (or example) of works, for if they that teach well neglect to live well, they ſhall hardly profit their audience, he was contemporary with *Gratian* and dyed, *Anno Ch.* 1164.

39. *Alexander* of *Hales* in *Glouceſterſhire* (reputed the founder of the Univerſities) travelling into other connteries read divinity at *Paris*, his ſayings were, a ſoul patient when wrongs are offered, is like a man with a ſword in one hand and Salve in the other, Could wound but will heal. What the eye is to the body, faith is to the Soul, it's good for direction if it be kept well, and as flyes hurts the eye, ſo little ſins and ill thoughts the Soul. Covetouſneſs deſerves the hatred of all for ſix reaſons. 1. It's a ſin againſt nature making the Soul terrene, which ſhould be Cæleſtial. 2. For the many curſes againſt it, wo to them that joyn houſe to houſe, *&c.* 3. For the many evils it ſubjects us to, it's the root of all evil. 4. It makes a man a fool, *O fool this night*, &c. 5. It cauſes ſtrifes, from whence are ſtrifes, *&c.* 6. It brings men into ſnares which drown in perdition. Every lye is odious, but that moſt which is againſt points of faith; as to ſay Chriſt was not born of the Virgin, *&c.* Faith muſt be defended not oppoſed; an humble man is like a good tree the more full of fruits the branches are the lower they bend themſelves. He dyed *Anno Ch.* 1245.

40. *Thomas Aquinas*, Born near *Naples* in *Italy*, who with *Bonaventure* (as good a man, tho' perhaps not ſo Learned as himſelf) was Schollar to *Alexander Hales*, and taught the Sciences at *Paris*, *Rome*, &c. It's ſaid he was alwaies at his book, diſputations or meditations, and was called Doctor *Angelicus*, he uſed to ſay that a day will come when fair dealing ſhall be found a Jewel, when a good Conſcience ſhall be better than a good purſe, for then the Judge will not be put off with fair words, nor drawn aſide with hope of reward. And make much of time, eſpecially in that weighty matter of Salvation, O how much would he that now lies frying in hell, rejoyce if he might have but the leaſt moment of time wherein he might get Gods favour! and the young man hath death at his back, the old man before his eyes, and that's the more dangerous Enemy, that perſues thee then that which marches up toward thy face. ¶ Remember that tho' God promiſe forgiveneſs to repentant ſinners, yet he hath not promiſed that they ſhall have to morrow to repent in. He died as he was going to the Council at Lyons, *Anno Ch.* 1274.

So ends the Fathers *and their* Sayings, *I have a Second ſheet or two of the Chiefeſt of the firſt Reformers, and Proteſtant Martyrs, to be publiſhed hereafter if this find acceptance.*

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